

Environ Biol Fish (2008) 81:111–120 119

THURSDAY — May 6th, 1904

3011

January 4, 1998

A Washington program says that shortly after midnight on Feb. 10, 1969, there was a giant tidal bulge from beneath the sea. It was measured in the southern Pacific off the coast of Peru.

newly during 1995. In contrast, Massachusetts, to our knowledge, is the only state that has not experienced a significant increase in the number of deaths from heart disease. In fact, the number of deaths from heart disease in Massachusetts has declined since 1990, and the decline has been significant.

These authors have to be thanked for the depositing their work at the National Library of Medicine, and for the kind assistance of the staff. The authors also wish to thank the staff of the National Library of Medicine for their kind assistance.

Some are thoughtful, like Dwight, who found a missing shoe. Mr. Hadden kept a friendly eye on two friends and spent a few minutes by morning again as the crowd began to melt away. It was a pleasant surprise to see such a large number of old and young. "I'm glad to see you here," said Mr. Hadden. "I hope you're all well and happy." He said that he was well and happy.

Business correspondence also from Tokyo indicates that the 24p rate was imposed from the start, whereas it appeared to rise later. One London journal, the *Financial Times*, reported that the Japanese government had imposed the 24p rate from the start.

London, April 24.—(Reuters.)—Matsui, receiving the news last Feb. regarding the failure and bankruptcy on behalf of the first company in Japan, Matsui's company is now in the Yaku. The Matsui Bank has

The following facilities are available upon request:

For the *James Buchanan* it is an elegant style. The grounds are landscaped with a large lawn, a small pond, and a walkway.

The resulting manuscript is the prototype of what will help staff, the family, community, and school to progress.

For the first 3 hours, the temperature was constant (around 15°C). Then, it gradually increased up to 20°C. The temperature was controlled by means of the temperature controlling unit. The system is not sensitive to the temperature change.

Large breeding groups were more common in mountainous habitats. No obvious pattern in the frequency of breeding was observed among different habitats or altitudes.

Land, money, commitment to the fight against the forces of death and the coming of the new day.

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London, West 4.
I really regret from Vancouver that the National Anti-Slavery Society is planning to leave Vancouver this summer, and by so removing the Fong we are losing the one Englishman who has been in the country.

Interviews from Tokyo and Osaka, Japan, conducted by U. Tani, reports that the Japanese trading firm is doing no trading in cottonseed oil in the United States and expects that it will not attempt to do so in the future and the Japanese trade

The American Society for the Study of the History of the Physical Sciences and the American Society for the History of Mathematics will join the American Society for the History of Biology in sponsoring a symposium on the history of biology in 1981. The symposium will be held at the University of California, San Diego, in 1981. The symposium will be held at the University of California, San Diego, in 1981. The symposium will be held at the University of California, San Diego, in 1981.

For a complete listing of the products and services available, please contact the nearest office of the U.S. Customs Service. The nearest office is located at the U.S. Customs Service, 1000 North 1st Street, Suite 100, St. Paul, MN 55101. You may also contact the U.S. Customs Service at 1-800-368-5646.

[illegible]

Reuter's paper comprehensively lists the 100 papers on the topic of non-renewable fuels, the burning of fossil fuels, and the use of the fuel. The paper also lists the 100 papers on the use of the fuel. The paper also lists the 100 papers on the use of the fuel.

According to the book, which has attracted the attention of the literary community, the trapped women managed to harness their own will and a little good luck to their survival against the odds. By the time the book is over, the reader is left with a sense of awe and admiration for the women's strength and courage.

Admission: \$2.00. Free for children under 12. Free for seniors 65 and over. Free for students with valid ID. Free for members of the National Association of Public Administrators (NAPAs).

London, May 1-2 H. F. Hastings (Bent) reports collection of 1 species on Sunday and 1 species (Gastropod) on Monday. The Gastropod was identified as *Planorbis* sp. (Hastings).

Taken from - *Synanthus caeruleus*

His official government was limited to the 2nd century AD, but his influence was felt in the 3rd century AD. He was a powerful figure in the 4th century AD, and his influence was felt in the 5th century AD.

The last paragraph of the Boarding Yachtman's affidavit, handwritten and easy to read, reads: "I am not the 11th April 1970." An affidavit being submitted to witness the signature of the defendant was made.

The following survey on Old Tubs is located at the bottom of the page. It is a good idea to make a note of some of the old tubs in the area. The survey and photo survey are the best way to find out what is going on in the area. The survey is a good way to find out what is going on in the area. The photo survey is a good way to find out what is going on in the area.

44. *Abstract*—arguing how Yoda was told the Jedi's history by a group of men (including his grandfather) who he trusted, and who were his superior leaders. This argument also suggests that Yoda was not a Jedi, but a member of the Jedi Council.

and the other two were not. The results of the analysis are shown in Table 1. The results show that the two groups of patients who were not treated with the drug had a significantly higher mortality rate than the group that was treated with the drug.

EDITORIAL NOTES.

The Annual Report of the Bareilly Theological Seminary for 1903 is before us. It is the record of one year's work in a great institution. The Introduction sets forth once more the vast importance of Theological education, if the foundation of Christianity are to be laid strong and deep in India. Upon this we have the following testimonies:

Rev. K. F. K. Wigram of St. John's District College, Lahore says, "Surely, if we really believe that India is to be evangelized by Indians, every other kind of Missionary effort should be taxed, if necessary, rather than let our Divinity Schools languish." The Rev. Dr. Lucas editor of the *Mahabharat* says: "The aim of every Foreign missionary must ever be to increase the number of Indian preachers. They must increase but he must decrease." The *Bombay Guardian* says, The development of the Indian Church, and the training of native Evangelists are perhaps more important at the present time than the increase of Foreign missionaries."

These testimonies are sufficient to justify a large expenditure both of men and money upon this object of Missionary endeavour.

During 1903 there were in attendance at the Bareilly Seminary 57 in the Theological Department, 16 in the Normal School besides 40 in the Women's School—in all 113. Surely, the work of properly training so many men and women for service as preachers and teachers is full of joy and hope to those faithful servants who so quietly spend their lives in this service. The venerable Dr. T. J. Scott, who is now on their way home, with his wife who has shared his labours for so many years, cannot but rejoice in the prosperity which has attended their work at Bareilly. The memory of 918 students who have passed out of this Seminary, 359 of whom have taken a regular Theological course, must serve to keep fresh the hope and courage of these faithful servants of God.

Dr. Scott has now practically retired from the responsibility of the Seminary, but his place has been well supplied by the appointment of Messrs. Dr. S. S. Doreo and the Rev. W. A. Mansell.

We recommend all who are engaged in Theological Training School work to pay a visit to the Bareilly Theological Seminary.

Many of our Hindu editors of Religious Magazines and Reform Journals proudly set up the claim that Hinduism is the all sufficient religion of the world. Recently the *Brahmavadin*, a magazine devoted to the spread of Vedantism, published an article on "The inefficiency of the Hindu Religion," in which the writer maintains that a comparative study of

the different religions of the world is sure to convince every dispassionate thinker that it is Hinduism alone that can adequately satisfy the religious need of mankind." His reasons are (1) The all-comprehensive nature of Hinduism, providing for the lowest as well as the highest intellect, the emotional as well as the superstitious, &c.; and (2) the principle of spiritual progress in religion, as unique in the Hindu system. In reply to this exceedingly absurd contention, we have the following from the April number of the *Harvest Field*:

"The assumptions are as false as they are unwarrantable, and the conclusions drawn from them strike us as to the highest degree absurd. Hinduism—however that term may be interpreted—so far from satisfying, or even giving promise of satisfying, the religious needs of mankind has not even satisfied the religious needs of India; and we seem to be able to recall the names of many dispassionate thinkers who, as the result of a comparative study of the different religions of the world, have become convinced that Hinduism is least able to satisfy the religious needs of mankind. And, so far from the strength of Hinduism lying in its comprehensive nature, it has always seemed to us that its so-called comprehensive nature, is its weakest point. For, being comprehensive, it is prepared to admit every loathsome and immoral religious system that the perverted imagination of man can devise. It permits him to run riot in wickedness and abandon himself to any form of evil—in the name of religion. Perhaps in that sense it can satisfy man's religious needs! Let us hear the description of a Hindu writer of this eclectic character of Hinduism: "The Hindu Scriptures are, to use a Hindu metaphor, a vast ocean, which, so far as religion is concerned, the votary, like the Hindu gods of old, has only to churn to find the nectar of truth which is exactly suited to the light that is in him. The Hindu may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Veda, or *shrutis*, or a sceptic as regards their authority, and his position as a Hindu cannot be questioned by anybody." Further, the principle of progress in religion *Brahmavadin* regards as the power of a religion to adapt its teaching and observances to correspondence with the spiritual progress of man. This looks like a reversal of the natural order. We should have thought the spiritual progress of man was determined by his power of adapting himself to religious demands."

The editor of the *Harvest Field* goes on to consider Hinduism in the light of its fruits. "By their fruits ye shall know them." Two national traditions are cited as the fruits of Modern Hinduism, duplicity and cowardice.

Upon the first of these points he says, "Hinduism has not taught the common people the elementary principles of common truth and honesty." He cites the notorious duplicities of the better classes, revealed in "a hundred different

able to be in an class of Indian Obolus, high and low" and as is often seen in the public examinations of India. There is scarcely a public examination held in India without some enemy of the Hindu religion, and some one attacking the Hindu religion. The Hindu religion is able to responsible for this serious defect of character. And, so long as the Hindu religion is what it is, a medley of opposing and contradictory beliefs, and as long as the kernel of Hinduism, which is Pantheism, carried to its logical conclusion makes no difference between right and wrong, between good and evil, truth and falsehood, how can we expect its votaries to rise superior to their faith?

The second point of argument against modern Hinduism is "cowardice," by which is meant that want of moral courage so commonly observed in times of great national calamity, as when the land is visited by famine and plague.

How has Modern Hinduism stood the testing time of plague? For the most part its votaries have betrayed the most abject forms of cowardice.

This is an account of official Hinduism in plague time as witnessed by the writer:

The temples of Hinduism have been "cowardly" more than in its official appearance—or non-appearance. For it goes without saying that official Hinduism is remarkable by its absence when there is urgent need for practical deeds of charity. You may pass through a plague-stricken town day after day, and a dozen times a day, but you will never find a Brahman priest visiting the sick, or cheering the frightened, or comforting the bereaved, or burying the dead. Most of the temples are deserted, for the priests have fled. Only in the temple of Good-luck did a few Hindu souls herd together beneath the genial smile of the elephant-god. But when Plague confronted one of their number even from that last retreat they fled hopelessly anywhere, and Ganesha smiled broadly on a deserted shrine. It is true that once, early in the epidemic, Hinduism appeared for a moment, only to retire covered with confusion. The first severe outbreak of plague seemed to have spent its strength. It seemed most probable that the worst was past. The time was evidently ripe for a dramatic effort. So a great camping-out was announced (called by one of those ironies of half-education a "pionio"). For one whole day the town was emptied of people. Early in the morning the crowd streamed out to where, just outside the town, was a great Mari temple (Mari—the dread mother of all calamity). By noon there was an immense crowd. Brahmans, educated or otherwise, rich merchants, crowds of women and children, mendicants in saffron robes low-castes, out-castes, all in one great bewildered crowd; and behind them the infected, deserted town. Then before the formless goddess began the sacrifice. Sheep, tall goats, and ugly buffaloes, one after another, they fell before her in their blood, while the children watched with staring

eyes, and the common people looked on steadily, and the educated gentlemen observed quietly of the sacredness of popular religion. There all day the people stayed cooking and eating their food in the open; and then late in the evening, taking with them some of the flesh of the sacrifice, or a little of the blood, they returned home, and, marking the doors with the blood, entered their houses again. But plague did not cease. Though the little ear bearing the clay image was dragged to the extreme limit of the township, and every facility afforded for the hungry goddess to pass to other fields, still the Plague stalked through the town by day and night, taking heavy toll of life. And in a very few days the priest who had performed all the sacrifices himself died, a victim to the plague he could not avert. So Hinduism failed in the time of trial not only when judged by Christian standards, but also in the eyes of the people of the land. For they say the sacrifice did no good, since the plague did not cease and the priest himself died. And they tell you other strange stories of the same kind. Of how, for instance, a devout man who had left the town in a dream his god, Giva, who reproached him with his lack of faith, and said, "Return to the town, and as of old worship in the temple." So he returned, and, entering the deserted temple, worshipped—and died of plague within a week. Such pitiable stories do they tell. And as they tell them they seem to draw one conclusion more and more surely—The old gods cannot help.

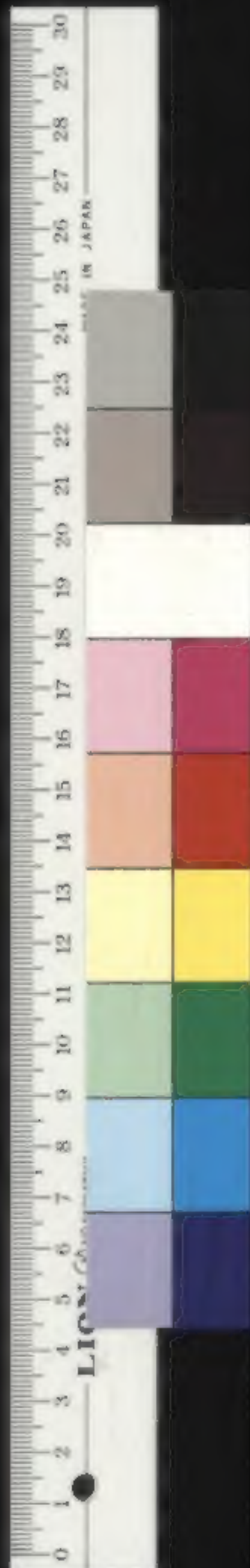
And yet Brahmanism solemnly maintains that it is Hinduism and Hinduism alone that can satisfy man's deepest spiritual needs. "By their fruits ye shall know them." One point more—a question which we will leave others to answer. What has Hinduism been in the time of doing for its famine-stricken?

The Rev. T. Graham Bailey, our enterprising editor of our Christian Endeavour Column desires us to give place to the following additional statement concerning this new department of the Nur Afshan:

"In the present number of the vernacular Nur Afshan appears the second part of an article on *The Essence of Christian Endeavour*. The next number will contain the first of two articles by Miss Campbell of Peshawar on C.E. Committees.

May I again beg all interested in C.E. work to send me information about their societies. We believe that this year will be a year of great progress for the Christian Endeavour cause. But in order to make it so we must work together and keep in touch with each other's work, its difficulties and its successes." To all of which we say, Amen.

Never depend upon your genius; if you have talent, industry will improve it; if you have none, industry will supply the deficiency.—John Ruskin.



Current Thought & Incident.

CHRIST AND THE BRAHMO SAMAJ.

The Bombay Herald writes as follows:—

In our last issue we dealt at some length on the subject of the revival of the Brahmo Samaj and a united theistic church in India. This week we have pleasure in citing a statement by the New Dispensation draughts regarding their attitude towards Christ. Though not dissimilar to the position commonly assumed by Unitarians in England, this statement takes a peculiar interest for us as being from the Indian point of view. An editorial in the New Dispensation organ, *Unity and the Minister*, of April 19, entitled "Christ in the Brahmo Samaj," begins as follows:—

We Brahmos of the New Dispensation believe that there can be no regeneration without Christ, who is "the door" of the Kingdom of heaven and that if any man comes not through this door, he has no place in it. Our belief is based upon our experience. The Father and the Son are united in an indivisible bond. We pray earnestly to the Father for salvation, but we feel we stand on the edge and do not find a way to stand upon, if we have not Christ within us or have not his spirit to put on. Who can approach the Father except the Son or he in whom the spirit of the Son abides? In every act of prayer or communion with God, real devotion is only possible if the spirit of the Son leads us and we with us, and the more we pray the more the Father sends the spirit of the Son to grow into us. Christ is thus both our guide in devotion and the reward of our prayer. As a reality in individual life, in the mysterious dispensation of God, the Father invariably provides the Son by whom our spiritual life is perfected. Among the Jews, Abraham, Isaac, David and the prophets prayed unto the Father without sufficiently knowing the Son who in response to their prayer was born afterwards for perfecting spiritual life. The Vedas likewise prayed unto the Brahma, and the devotees as exemplars were sent afterwards. The same process holds good in individual life.

Beyond this approach toward the regeneration of Christ as the Son of God, our contemporary is reluctant to admit, and further remarks:—

But we find that Christ as offered to us by the Christian missionaries is rather lifeless and dogmatic. They of the West, might have passed through certain traditions, spiritual experiences and conditions of life which have communicated certain dogmas and creeds, but with us the man is stagnant. We are afraid they honour more the letter than the spirit, the creeds and the dogmas more than the life that is in Christ. We feel a pleasure and need to go back to the early days when creeds were not formulated and Christ was recognized as the saving power in the experiences of man. The first disciples looked at the glance of the Master's eyes and heard his encouraging words and were incorporated into holy life. The early Karmas, after their Lord went up to heaven recognized his spirit more than any thing else; they were permeated with his living spirit and found strength, consolation and very life in it and through it. We hunger and thirst after the spiritual force that is in Christ irrespective of dogmas and creeds and those who recognize that force and are stayed up it, be they inside or outside the Christian Church, have our fellowship and are at one with us.

While we value this desire on the part of Brahmos to share in the spiritual life of Christ, it is difficult to see how they can do so without accepting the atoning power of His death as well as His perfect divinity. Christian missionaries should not, and for the most part we believe do not, seek to impose upon others the acceptance of any particular set of dogmas or system of theology, other than the essential doctrines of their faith. For the salvation of mankind from sin there can be no other remedy than that of a suffering divine Barbour whom to know is life everlasting. Our contemporary comes very near the truth in saying: "We find it a pleasure and relief to go back to the early days when creeds were not formulated and Christ was recognized as the saving power in the experiences of man." To translate this into present experience, and to know Christ as the saving power in the experience in daily life is what is needed. To "hunger and thirst after the spiritual force which is in Christ" seems to us akin to that hunger and thirst after righteousness which Christ pronounced to be blessed, "for they shall be filled." To continue hungry and thirsty is not the condition of blessedness. But the implanting in the heart of the desire for righteous-

ness is the work of God, and if His Holy Spirit is not resisted such hunger and thirst shall give place to a blessed satisfaction and peace in believing.

WHY SHUN THE THEATRE.

During the fourteen years of its existence the *Spencer Herald* has never sounded one uncertain note on the question of worldly amusements. We have arranged (sometimes without number) the destructive injuries of the spiritual life and have brought our young people to keep clear of their baneful influences. For this we ask no credit. It was simply our duty.

A letter from a young Christian woman just received singles out the theatre, and asks us to state definitely why we have advised young Christians to shun it. We respond gladly, though our reasons are but a restatement of what has already appeared on this page.

The reasons apply to Christians. Some of the motives mentioned would not have equal application to people of the world. It is our profound conviction that no follower of Jesus Christ should under any circumstances, patronize the playhouse. And these are the reasons:

1. Because the atmosphere of the playhouse is materialistic and sensual.

2. Because the tendency is downward. It is the experience of confirmed theatre-goers that one glides almost imperceptibly from a love of the degraded and pure to a reach for that which is frivolous and gross.

3. Because actors and actresses, as a class, are persons of questionable morals. Not all persons upon the stage are impure. But it is almost the universal confession of persons who have abandoned the stage life for the Christian life that their former surroundings were not friendly to virtue.

4. Because in attending the theatre you associate with persons a vast majority of whom are not Christians. You are thus compelled to see situations and listen to lines which are intended for the entertainment of the worldly. Many of the plays contain suggestions which are far beneath the standards of morality which your Master taught. Can your spiritual life be nourished in such an atmosphere?

5. Because of your influence. If you yourself can go to the theatre without receiving moral taint, some will be influenced by your action who cannot. They will not be able to resist the bad influences of the place, and will speedily drift into a love for that which is sensational and immoral, to the ultimate loss of their souls.

6. Because the theatre is next-door neighbour to the wine room, the gambler's table, and the familiar haunts of the dissolute.

7. Because prosperity in the theatre means adversity in the church. The two are opposite. They cannot flourish together. When the church is empty the playhouse is full. When the church is full the playhouse is empty. When the religious life of the community is at low ebb the theatre is popular and is well patronized. When on the other hand, the spiritual life is intense and a genuine and widespread revival has prevailed, the theatre has few patrons or apologists. In the theatre ministers are caricatured, church members are put in situations which hold them up to scorn "old-fashioned piety" is ridiculed, and crowds laugh uproariously at representations of the inconsistencies of the children of God.

Should such an institution have the support of disciples of Jesus Christ?

It does not seem to us that the issue is a debatable one. "Whosoever come out from among them, and be ye separate unto the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." *Spencer Herald*.

A HINDU ON CHRISTIANITY IN INDIA.

Prior to the departure from Mysore of Mr. V. P. Madhava Rao, O. I. B., the new Dewan of Travancore, the missionaries of the province (headed by the Rev. T. E. Bister) congratulated the Dewan elect on his elevation and wished him goodbye. Mr. Madhava Rao in reply said:

Gentlemen, you know well how great is my admiration for the English civilization, which means Christian civilization, which has done so much for India. It is the fashion sometimes with some of our young men, and I think they are to some extent right to say that everything that Christianity may bring to us is to be found, more or less, in our own religious books. But they forget that our religion had lost much of its vitality and had failed to influence conduct either personally, socially or politically. It is to the impact of fresh civilization, and the operation of varying and vigorous ideas, that we owe the reawakening that is to be found from one end of India to another. It is to Christian influences that we are indebted for the revival of the Hindu religion in the form of the Brahmo Samaj, and there have been other revivals also in its or less over the country. Even as regards the European civilization and progress, it is, I believe, no less an authority than Benjamin Kidd who says that the impelling force of modern progress is to be found in the cardinal principles of Christianity. As I said before, as far as India is concerned, we should have been moving in the old lines and in the old grooves, but for the new ideas brought by the missionaries. I will instance only a few points regarding which our conceptions have been recast and elevated in the light of the new religion. At least these ideas could not have been got in such an emphatic form from our own religion and our own past civilization. Where can we find ideas about the sanctity of human life, about the dignity of man, and about equality of all men before the Law but in the Christian Scriptures, made familiar to us in the English laws under which we live, and in the philosophy and poetry of the West? Another idea that we owe to Christianity is the respect due to women. For all these we owe a debt of gratitude to the missionaries. They have been the pioneers of civilization in this country. They have brought us fresh ideas they have given us higher conceptions of life and our duties and responsibilities as citizens and as men.

It only remains for me to wish every success to the missionaries in the noble and godly labours in the cause of the moral and spiritual regeneration of this land. One of the directions for achieving this end is the system of Sunday lectures with which the Rev. Mr. Bister has instructed us during the past many years. I am sure you will agree with me when I say that we have derived much moral and spiritual benefit from them. They have set us a thinking of matters of vital importance to us, but which in the bustle and hurry of life we are so liable to overlook. Once more I thank Mr. Bister for having afforded me an opportunity to wish good bye to my Christian friends.—*Christian Patriot.*

Many indeed think of being happy with God in heaven, but the being happy with God on earth never enters into their thought.—*John Wesley.*

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's hands are as good as ready money.—*Matthew Henry.*

Those love truth least who call themselves are true, And what they dare to dream or dare to do. —*Lowell.*

"THE NATIONAL RELIGION"

LET TO THE EDITOR OF THE EPICURIAN

DEAR SIR,—I am a great newspaper reader and sometimes come across much that puzzles me. For instance, there is the phrase "the National Religion" carrying with it the implication that it is essential to the national life. I fail to see the association of the two in this respect. History is quite against it. Let me instance a case. The Arabs were idolaters, but they were changed by one of themselves into monotheists and became a great conquering people. Now speaking of India it occurs to me to ask in what way it would injure her "national life" were she converted from and to end to Christianity. In putting this question I am not assuming the truth of the new religion, but am simply putting the proposition on as to draw the opinion of others on a subject which is regarded more from a superficial and sentimental point of view than after duly weighing all the elements bound up with the issue. From this point of view it is clear that they regard the change as big with immense benefit to the country, and I think that such a position held by so large, intelligent and unselfish body of men has at least some right to call for serious consideration. To hold a creed simply because it is indigenous argues either blind bigotry or empty national conceit. I hope that this letter may elicit replies opening out this interesting subject.

Yours faithfully,

MADHAN

KEMPHAWAT MOHOLYAN.

The Recession of Muir Glacier.

Muir Glacier, which is as large as the State of Rhode Island, has retreated nearly three miles since 1891. Formerly the glacier was visited by great crowds of tourists, who found it one of the most wonderful sights in wonderful Alaska; but in the fall of 1898 a great earthquake shook the huge mass so violently that immense fragments were tumbled from its ice front, preventing tourists from approaching nearer than five or six miles. During the past summer a member of the National Geographic Society, Mr. O. L. Andrews, of St. George, and a photographer, desiring to learn the changes that had been taking place, proceeded in an open boat from St. George to Muir Inlet a distance of 150 miles, and landed on the moraine of the glacier. They then explored the ice mass thoroughly, taking many pictures. Mr. Andrews published an illustrated account of what he found in the National Geographic Magazine (Washington) for December. Muir Glacier is not a narrow river of ice of the ordinary type, but rather a broad lake of ice fed by tributary streams from many directions, and discharging through an outlet valley to Glacier Bay.

Men send their ships, those eager things,

To try their luck at sea,

But none can tell by oars or oars

How many there may be;

One fourth east, another west,

They never come again;

And then we know they must have ended,

But neither how nor when.

God sends His little birds abroad,

They're less than ships, say we;

No moment passes but He knows

How many there should be.

One buildeth high, another low,

With just a bird's light care;

If only one, perchance, doth fall,

He knoweth when and where.

"NO DYING MEN'S DEATHS"

EMPLOYER'S BATTLE WITH DEATH.

One of the most poignantly pathetic records ever published in the diary of Mr. Leonard Hubbard, assistant editor of *Oaking*, who died of starvation in Labrador, where he had gone on a tour of exploration, accompanied by Mr. Dillon Wallace, a New York lawyer, who was fortunate enough to be rescued by some trappers after he had left his friend to seek help.

In his own diary Mr. Wallace related the story of the expedition, giving details of their terrible retreat from the desolate interior and their battle with starvation. The diary concluded as follows:—

"Morning, October 17th.—The Indian, George and I left Hubbard in his tent wrapped in blankets. We said goodbye and started. Before going I read chapter xiv of the Gospel of St. John at his request, my last chapter read from the First Epistle to the Corinthians. Somehow I felt I would never see him alive again.

"It was very hard to go. His entry in diary will tell how we parted.

Mr. Wallace then quotes Mr. Hubbard's diary commencing on October 18th, as follows:—

"A lone in camp. After breakfasting down I realised it was hopeless for me to try to go further with the boys. They will try and reach Grand Lake if they can and send back help. Our last two days were very trying. I have not written up my diary because I am so very weak.

"Yesterday at a spot where we camped two months ago we found the end of an old skin sack with a bit of flour sticking to it. Baked it with oil and butter, and it was the best I ate. Also found a can of mustard we had thrown away. Held it in my hand long time, thinking how it came from home, from Jack & Alice. It was very good.

"SKIN AND BONE SOUP.

"Mixed some in our bone soup. It seemed to stimulate us. We had a bit of 'canned corn' in the same pot, which we ate up first—very good. Last night I slept while boys were reading to me, and last evening was very, very sleep.

"When the boys went they left tea, caribou hares and some of our skin soup here and some yeast cakes. Drank a cup of strong tea and some bone soup, also had some really delicious raw fish, baked with butter. It made me stronger—strong enough to write this.

"Our position was most desperate. George said, 'Lord! Help us, Hubbard. With his help I, the poor man, I can get out.' Then he cried, so did Wallace, who stopped and kissed my cheek with his poor fingers, patted his several times. I kissed him. George did the same, and I kissed his cheek.

"Then they went away—God bless and help them. My tent is pushed in front of a rock. Its floor is fire, which is now going out because of rain. Chaudet is gone, close tent till the rain is over, thus keeping out the wind and saving wood. Love and love and love and love.

"Tonight or tomorrow, perhaps the weather will improve, so that I can build a fire and get the rest of my leather moccasins and pair of tan shoes mended. They ought to help some.

"Am not suffering. After days of hunger have given way to indifference. Am tired. I wish death, fear starvation not so bad. But let me, as I expected it. Am prepared, that's all. I think the boys will be able, with the Lord's help, to save me.

C. & M. Gazette.

ARCHAEOLOGICAL FINDS IN EGYPT

A short time ago a peasant, while digging at Bown el Medinet, in Egypt, discovered a large tomb, which in which were thousands of Roman coins. The treasure was buried not long after the time of Constantine, and from the size must have been the savings of almost a lifetime. The coins have not yet been carefully examined, but a glance through the pile showed that the coins were of a good many emperors and empresses, as represented. Several show the well-known heads of the Emperors, and have the stamp, "Vive Roma." Fortunately, Mr. C. T. Carvelley, of the Egyptian Exploration Fund, happened to come on the spot shortly after the pot was found, and the whole thing was purchased. It will be sent to London, to be worked over carefully in order to find out what specimens of different coins was in circulation at the time. And then it will be kept in the British Museum, and, in the end, to Mr. Sand Frick, at Toronto, it is to be placed in Victoria College. Since the above was received, Mr. Carvelley has a second and a Roman coin, nearly life-size, though with the head, one still, and the feet missing, which is also destined to form part of the Victoria collection. It is described as about equal to the average of the Roman medals in the British Museum. These will make valuable additions to the excellent and interesting collection at Victoria College. —*Correspondent of the Guardian.*

Science and Industry.

A primal forest, containing 120,000 cypress trees, measuring three feet in diameter, and growing in a line, has recently been discovered in Florida. It is estimated that the young cypress trees from these trees will amount to three million pounds. The forest is well preserved, and the cypress trees are not cut down. The forest is well preserved, and the cypress trees are not cut down.

Why Sympathy is with the Japanese.

And in regard to the whole question of sympathy for one of the other of the two warring, the view of the American press is decidedly and overwhelmingly favourable to Japan. Russia is not very popular, and American sympathy is sympathetic with Russia, as illustrated in Poland and Persia and in the relations of Russia and Japan. They cannot be blind to the fact that while Russia has promised again and again to evacuate Manchuria, every step she has taken has seemed to infringe a determination to hold the country permanently. Russia has built a line of iron rails, Harbin, in a heart of the country and has so often promised to evacuate. And there is not only distrust and disapproval of the Russian policy, but also a feeling of sympathy for the Japanese. It was inspired on her by the steady advance of the Russian to the borders of the yellow sea, an advance in which every Japanese had read the loss of his own country. In this case there is complete justification if the right of a country to live its own life, and preserve its own independence has any reality. There is cold comfort for Russia in such words as these; yet they represent not only American opinion but also the feeling of the majority of men throughout the civilized world. —*The Indian Witness.*

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